1: Roth: 15 [2]
116, 142, 302

(No date) 1890

Tasmanians

"The only authority who makes any mention of the smell emanating from the bodies of these natives is Davies, who says: 'The men grease their bodies.... Unconnected with this besmearing, a very peculiar odour proceeds from their bodies.'"

1: Roth--40 (No date) 1890 Tasmanians
302

"Even coquetry itself appeared to have been called to the aid of natural attractions. Having taken some charcoal in her hands, she in a moment made herself black enough to frighten one: what seemed most singular to us was the complacency with which this young girl appeared to regard us after this operation, and the confident air which this new ornament had spread over her face."

1: Roth--135 (No date) 1890 Tasmanians
116, 302

"The following accounts describe the method of wearing the hair. Anderson says, 'Their hair is perfectly woolly and clotted, or divided into small parcels, with the use of some sort of grass, mixed with a red paint or ochre, which they smear on their heads,' and Backhouse (p. 78), 'The men clotted their hair with red ochre and grease; and had the ringlets drawn out like rat-tails.' According to Davies, 'The men allow their hair to grow very long, matting each lock separately with grease and ochre.' Practically the way the men wore their hair was unlike that of any other people. Judging from drawings, etc., they appear to have dressed their hair into thin spiral ringlets about three to four inches long, and described as follows by various travellers:--Anderson says (Cook's Third Voy. Bk. I. ch. vi.): 'Their hair is perfectly woolly, and clotted or divided into small parcels with the use of some sort of grass, mixed with a red paint or ochre, which they smear on their heads.'"

"Marion speaks of it being tied in knots--pelotons (p. 28). 'The men allowed their hair to grow very long, and plastered it all over very thickly with a composition of red ochre and grease, and when it dried a little their locks hung down so as to resemble a bundle of painted ropes' (Calder, Journ. p. 20). While Backhouse says (p. 79): 'The men clotted their hair with red ochre and grease, and had the ringlets drawn out like rat-tails.' 'The men wore it long, and gave it a mop-like form and appearance by smearing it with fat of the wombat and kangaroo, and then daubing it full of red ochre, by which it was made to hang in corkscrews all around, and over the face and neck down to the shoulders' (Milligan, Beacon, p. 28)."

1: Roth--136 (No date) 1890 Tasmanians
116, 302

"The women wore their hair differently to the men, thus, according to Anderson: 'The females differed from the men, that though their hair was of the same colour and texture, some of them had their heads completely shorn; in others this had been done only on one side; while the rest of them had all the upper part of the head shorn close, leaving a circle of hair all round' (Cook's Third Voy. Bk. I. ch. vi.). Backhouse (p. 79) also states that 'the women cropped their hair as close as they could with sharp stones or shells.' Davies' description is much to the same effect: 'The hair of the female appears more woolly than that of the male; this is probably owing to the female keeping her hair cut extremely close, leaving a narrow circle all round, as if a basin had been put over the head, and hair inside of it cut away.' In describing a friendly meeting with twenty female aborigines, Péron (p. 252) says, 'Their hair was short, frizzled, black and dirty, reddened in some with ochre.' Calder says (Journ. p. 20): 'The women appeared to great disadvantage, by their fashion of shaving the head quite closely, which in their wild state was done with flint and shells, and afterwards with glass.' The women 'carefully prevent the hair from growing to any great length, by cutting it off with the sharp edges of two pieces of broken crystal' (Jeffreys, p. 119)."

1: Roth--136 [2] (No date) 1890 Tasmanians
116, 302

"Speaking generally Lloyd thus describes their toilet customs (pp. 43-44): 'During the summer months it was cut singularly close to the skin by means of sharp flint stones; but latterly, with the more artistic appliances of broken glass bottles. The tedious ceremony was accomplished by severing ten or twenty hairs at each incision. A similar process was adopted in native shaving and performed with such skill and precision as seldom, if ever to excoriate the skin; but it occupied the sable barber at least three hours to turn off a moderate-sized head in proper trim for a grand corroboree or dance.' 'They never suffer their hair to grow very long. This they prevent by cutting it off frequently with sharp shells or pieces of broken crystal' (Leigh, III. p. 243). La Billardière (II. 59-60), in describing how the natives break pieces of wood over their heads, says: 'Their hair forms a cushion, which diminishes the pressure, and renders it much less painful. ... Few of the women, however, could have done as much; for some had the hair cut pretty short, ... others had only a simple crown of hair. We made the same observation with respect to several of the children, but none of the men.'"

1: Roth--137
116, 142, 302

(No date) 1890

Tasmanians

"Strzelecki tells us (p. 334): 'The hair is subject to filthy customs. I allude to the anointing of the head with a mixture of clay, red ochre, and fish grease, in order to prevent the generation of vermin.' There seems to be no proof that the greasing and the colouring of the hair noticed also by Cook (as above), Widowson (p. 187), Flinders (Sec. iv. p. 187), Melville (p. 346), La Billardière (II. ch. xi. p. 73), Péron (ch. xiii. p. 280) and Marion (p. 28), was resorted to on account of the cause as cribed by Strzelecki.

Fourneaux refers to the men smearing their beards with a red ointment, and Péron (p. 222) refers to an old man whose beard was partly grey. La Billardière (I. pp. 222) says some had long beards, and later on (II. p. 38) that they let their beards grow. The beards of the men are shown are shown in most illustrations."

"'Their bodies appear to be daubed with a kind of dirty red paint or earth' (Mortimer, p. 19). 'The young men... draw a circle round each eye, and waved lines down each arm, thigh, and leg, which give them a frightful appearance to strangers' (Leigh, III. p. 243). Anderson thought (Cook's Sec. Voy. Bk. I. ch. vi.) that they 'sometimes heightened their black colour by smutting their bodies, as a mark was left behind on any clean substance, such as white paper, when they handled it,' and Flinders met a savage on the Derwent River whose face was so blackened (Sec. iv. p. 187). Marion (p. 31) tells of a savage who on washing turned reddish, and it was seen that it was only smoke and dirt which made him appear so black. According to Bligh (p. 51), 'One of them was distinguished by having his body coloured with red ochre, but all the others were painted black, with a kind of soot, which was laid on so thick over their faces and shoulders, that it is difficult to say what they were like,' and Bass describes meeting with a native whose face was blackened, and the top of his head was plastered with red earth (Collins, ch. xvi. p. 187)."

1: Roth--139 [2] (No date) 1890 Tasmanians
116, 302

"Backhouse thus describes the painting of a party of sixteen natives (pp. 165-166), 'They were smeared from head to foot with red ochre and grease; and, to add to their adornment, some of them had blackened a space of about a hand's breadth on each side of their faces, their eyes being nearly in the centre of each black mark,' and he tells the following funny story: 'John R. Bateman, master of the brig Tamar, once had some soup made for a party of these people whom he was taking to Flinders Island. They looked upon it complacently, skimmed off the floating fat with their hands, and smeared their hair with it, but would not drink the soup!' Elsewhere (p. 104) he says, 'These people not only smear their bodies with red ochre and grease, but sometimes rouge the prominent parts tastefully with the former article, and they draw lines, that by no means improve their appearance, with a black, glittering mineral, probably an ore of antimony, above and below their eyes.' He believed that this greasing and colouring had other uses than mere ornamentation, for he tells us (p. 79), 'To enable them to resist the changes of the weather, they smeared themselves from head to foot with red ochre and grease.'"

1: Roth--139-140 (No date) 1890 Tasmanians
116, 302

"Davis (p. 140) gives a like explanation; 'The men grease their bodies, and streak them with red ochre, and a variety of plumbago; this is partly done for ornament, but they say that it in a great measure protects them [140] from the inclemency of the weather.' 'Ourê-Ourê [Péron's friend] showed us for the first time the kind of paint in these regions, and the manner of its application. Having taken some charcoal in her hands, she reduced it to very fine powder; then, putting it in her left hand, she took some in her right, rubbed first of all her forehead, and then both her cheeks, and in a moment made herself black enough to frighten one: what seemed to us most singular was the complacency with which this young girl appeared to regard us after this operation, and the confident air which this new ornament had spread over her physiognomy' (Péron, pp. 227-228)."

116, 302

"In describing the twenty females already referred to, Péron remarks: 'Their skin was black and disgusting from the fat of the catfish. . . their faces daubed with charcoal' (p. 252). They were delighted to paint the faces of the early explorers, and both Péron's and La Billardière's friends suffered under their hands. Péron thus describes the scene (ch. xii. pp. 252-253): 'The woman who had just been dancing had hardly finished, when she approached me with an air of kindness, took out of her rush basket. . . some charcoal which was in it, crushed it in her hand, and began to apply to me a coating of the ordinary paint of these regions. I lent myself willingly to this benevolent caprice. M. Heirisson. . . received a similar mark. We then appeared to be an object of grand admiration to the women; they seemed to regard us with a sweet satisfaction and to congratulate us on the new ornaments which we had acquired.' This is La Billardière's account of the operation performed on one of his party (II. ch. x. p. 48): 'The painter to the expedition expressed to these savages the wish to have his skin covered like theirs with powder of charcoal. His request. . . was favourably received, and immediately one of the natives selected some of the most friable coals, which he ground to powder by rubbing them between his hands. This powder he applied to all parts of the body that were uncovered, employing nothing to make it adhere beside the rubbing of the hand, and our

friend Péron was presently as black as a New Hollander. (1) The savage appeared highly satisfied with his performance, which he finished by gently blowing off the dust that adhered very slightly, taking particular care to remove all that might have got into the eyes.'"

"1. The early explorers all considered the aborigines of Tasmania of the same race as the Australians."

1: Roth--141 [2] (No date) 1890 Tasmanians
116, 302, 386

"With regard to the material used by them: on one occasion at a meeting of the Royal Society of Tasmania, 'Mr. Gunn exhibited specimens of Iron Glance, obtained by Joseph Milligan, Esq., from near the Housetop Tier, Hampshire Hills, being the only locality known in the Island. This mineral was used by the aborigines of Tasmania for the purpose of colouring themselves, and from its scarcity much valued by them.' Péron records (ch. xiii. p. 300), 'Amongst the mineral productions of Maria Island one must mention a sort of oxidized iron ore, of a beautiful reddish colour, with an earthy grain and a clayey look, which is found on different parts of the island, and which furnished the aborigines with the chief ingredient which they used for dyeing [sic] their hair red.'"